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once in the hands of the ignorant and superstitious masses of workingmen in Paris and the peasantry of the provinces and universal suffrage should be exercised, the man designated at Rome would be the next President. Hence intelligent and conservative Frenchmen are slow in handing over all power to the masses. Italy has a king and a free parliament. If she should be thrown at once into the hands of a democracy, "the states of the church" would be a fit name for the entire country. Therefore we hope our Pan-Republican friends will move slowly. To precipitate a reactionary war at this time is to go back a century and re-enact the outgrown horrors of the military revolution then quenched in blood. True progress is that of ideas, education and morals. Let us *train* the sovereign princes belonging to the common people before we *crown* them.

GERMAN AMERICAN CATHOLICS.

The fifth congress of American German-Roman Catholics held at Buffalo the last week of September recommends an international congress at Chicago in 1893 to aid the Pope to regain his temporal power! The entire movement seems to us averse to peace. Italy is a nation. Her former territorial boundaries and divisions are obliterated. Her government is one, and for foreigners to join any disaffected pope, prince or people in Italy to wrest a portion of her territory from her and place it under any other government is contrary to the law of nations as well as the common sense and common conscience of mankind. It would be reversing the wheels of progress and inviting a devastating and desolating war waged for property under the pretext of religion.

PRESIDENTS AND SECRETARIES OF THE AMERICAN PEACE SOCIETY, 1828-'91.

PRESIDENTS.

WILLIAM LADD, A. M., of Maine; ANSON G. PHELPS, of New York; SAMUEL E. COWES, Portsmouth, N. H.; HON. WILLIAM JAY, of New York; REV. HOWARD MALCOM, D. D., of Philadelphia; HON. EDWARD S. TOBEX, of Boston; HON. ROBERT TREAT PAINE, of Boston.

CORRESPONDING SECRETARIES.

WILLIAM LADD; REV. GEORGE C. BECKWITH, D. D.; AMASA LORD; REV. J. B. MILES, D. D.; REV. CHARLES H. MALCOM; REV. H. C. DUNHAM; REV. ROWLAND B. HOWARD.

The wrongs of man to man but make
The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven
On gleams of star and depths of blue
The glaring sunshine never knew. —Whittier.

A WELCOME GODSPEED.

DEAR BRO. HOWARD—I find by the papers that you are soon to start on your journey to Rome. I want before you go, to send you this little song of peace, with the prayer that the Lord will abundantly bless you, and make the coming Congress the most wonderful in the interest of His kingdom the world has ever seen.

NO BATTLE-FIELDS IN HEAVEN.

No battle-fields in heaven, no roar of cannon there,
No missiles of destruction disturb celestial air,
No monuments to heroes (?) who killed their fellowmen,
No wars, to foster hate and strife, shall e'er be known again.

No clash of arms, or war of words, is heard 'neath heavenly skies,
No "root of bitterness" can grow in fields of Paradise,
No beast of prey can ever lurk in pure celestial bowers,
Nor serpent ever hide among the bright, unfading flowers.

But Peace, sweet, heavenly, holy Peace, shall reign forevermore,
While all the hosts of heaven and earth the "Prince of Peace" adore:

His reign, the rule of tenderness, His power, the power of love!
His kingdom, realms of righteousness, His sign, the gentle dove!

E. M. J.

ARLINGTON HEIGHTS, Mass., Sept. 30, 1891.

SOME BENEFITS ARISING FROM THE WAR OF 1860-'65.

The able President of a leading American University on a recent public occasion in Boston, omitting the abolition of slavery and the preservation and perpetuation of the Union, summed up the minor benefits of the Civil War under these heads:

I. Intellectual activity awakened and stimulated.

II. "Jasm"—the ability to get on and "get there" as seen in plans, pluck and perseverance.

III. Development of character.

After this single remark, namely, that what this country would have become without the Civil War can never be known, we wish to say that, in summing up and balancing evidences of the three propositions above laid down the President would be among the first to confess that there is quite another and a darker picture that is equally true. The question is as to the size and significance of that picture.

I. We all know men whose intellects were not only unsharpened but even dulled by influences abroad and dominant in 1861-'65. We all know institutions of learning and kinds of study that the passions of that time and what seemed the necessities of life, then active, discouraged and hindered.

II. As to "Jasm:" it existed in the Yankee blood and nation before the Civil War. It showed itself by many infallible proofs and, with fewer resources, triumphed over obstacles as great as any it has since overcome.

(1.) This may be seen in the substitution of the field for the forest. This conflict with nature the present generation seems likely to forget, in its admiration for the valor that met and conquered human opponents. Our fathers and mothers displayed patient heroism in the self-denial and unrequited toil which they put forth, stimulated by little else than the hope of a home and a country for their children.

(2.) The introduction and fostering of our various industries.

(3.) The development of seamanship and shipping till we disputed the right of England to be mistress of the seas,—a pre-eminence lost by the Civil War.

(4.) Commercial success. Step by step, by the persistent and strenuous efforts of merchants, who in resources were beggars and became princes, there was established a magnificent commerce, set back and for the time annihilated by the war of 1812.

(5.) The development of a free constitutional government and its application to an ever widening area of territory and to new millions of men; this was accomplished in spite of the incubus of slavery. It was wrought out by patient and peaceful study and successful experiment which a state of war would have rendered impossible.

(6.) Those inventions and their application which have bound our States together as with hoops of steel, and have brought the conveniences, the comforts and even the luxuries of life within the reach of all our people. War stimulates military inventions and gives us destructive guns, powder and monitors. It paralyzes the arts of peace. *Inter arma silent leges.*

III. Development of character.

As to the training of men in civic virtue, it does not seem to us that the camp is a place for devoted study, nor are marches, battles, hospitals, schools of intellectual culture or furnishing. Political discussion, discriminating and solid reasoning on public questions, are for the soldier at a discount during the engrossing scenes of a military campaign. Those who remain at home are so mastered by the passions and prejudices aroused by the events of the war, as to think of little else. An appeal to force is an appeal from reason. Athletics, drills, physical development, skill in the use of weapons, are undoubtedly promoted by the excitement engendered by war. But that logical and conclusive reasoning on any profound subject is fostered, is contrary to experience.

(2.) Moral and religious development.

It is hardly fair to trace to war all the spiritual progress manifest, especially when we meet now the fruits of twenty-five years of peace. Here personal incidents and even statistics are of little avail, but the general tone of public opinion, sentiment and conscience may be fairly referred to as a result of five years of war and compared with the same number of years of peace. We have space only to suggest several points of inquiry.

What was the effect of the civil war on:

- (1.) The number of criminals and character of crimes.
- (2.) The sale and use of intoxicating drinks.
- (3.) The observance of the Sabbath, church going and the reverent worship of God.
- (4.) Profanity and blasphemy.
- (5.) Honesty and integrity in business.
- (6.) The general tone of morals, public and private.

We are confident that there can be but one answer by a candid mind. To the idleness of barracks, the excitement of battle, the weariness of marches, the herding in prisons, the practice of raiding and confiscation, the absence of the restraints and refinements of home life and the association of the sexes, we feel sure may be traced habits that have not only vitiated individual characters but also spread like leprosy in society at large. Weakness goes down under such temptations and alas, the majority of men are not strong in virtue. That

religious conversions took place, that the general law that temptations resisted strengthened moral firmness was exemplified we do not doubt. But it was the exceptional nature of the comparatively few great reformation and genuine conversions that rendered them noteworthy and conspicuous. And even these were not we submit, the result of the spirit engendered by war, but that which followed the armies from Christian homes and churches. It was in spite of dominant, deleterious and demoralizing influences that "our boys" came back to us no worse than they were. The war had a high object. It obtained beneficent results. It appealed to patriotic, moral and heroic motives. But in itself it was like every war, remorseless, cruel, passionate, murderous.

War is essentially destitute of the love that suffereth long and is kind. It is on its human side the personification of hate, and on its divine side, it is permitted and overruled simply as a mode of judgment,—a penalty for evil-doing, an agonizing discipline made necessary by sin. It is a thing God may permit, since all judgment belongeth unto Him. But it ought no more to be sought or wielded by man, than the generation and administration of cyclones, earthquakes, pestilences or famines. Like them it is to be avoided. If it comes it is to be mitigated. Its wounds are to be healed. Diseases leave some men in better health. Cyclones sweep away things that are better absent. Earthquakes swallow up much filth and many bad people. Famines starve the bad with the good. But those are the vilest wretches with corrupted and cruel instincts who would foster or employ these malign agencies.

War is a human device. It originated in depravity. It is even less fit for use by Christian men and Christian governments than the destructive forces of nature which we have named. It is less a necessity than any of them because it is not born of nature but of the human will. If God is love, He is not its author or its promoter. It is to be abolished as slavery, intemperance, licentiousness and crime are to be abolished. Incidental benefits cannot save it from condemnation. To emphasize its good things in order to preserve it as an institution, especially as a Christian institution, is doing wrong.

Out of seeming evil to evolve good is legitimate and proper. But to cover and conceal the rotten heart of wickedness with the thin garment of superficial good is to serve the Evil One—ignorantly, it may be, but really it must be.

THE LATEST STORY OF PEACE.

The *Century* for August contains a marvellous and beautiful Dream—if we may call it so—which we should like all our readers to dream at once. It is entitled "The White Crown." We will not lessen the charm which awaits those who will read this vision of a mighty array of French and German armies in the near future—and of the end. The history begins with these o'ertrue words:—"Europe is a garrison. Its frontiers are all but a succession of fortresses, whose guards are bipedal dogs, trained to fret at a strange face, or to bite the uninvited guest. Its cities are scientific entrenchments, and its citizens are unwilling recruits." The dreamer signs himself Herbert D. Ward, and we congratulate him.—*London Daily Echo.*